

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

From the Wesleyan Magazine.

THE CONQUEROR OF DEATH.

Who is He, the awful form,
Rob'd in glory far more bright
Than the lightening of the storm,—
Girt with majesty and might?
His sceptred hand
Wields high command;
Like a flam' his two-edg'd sword!
Like the thunder is his word!

Who that Mighty One? 'Tis He,
God with God, and man with men,
Who gain'd o'er death the victory,
Who died, and is alive again:

To him shall bow
His every foe;
Alpha,—Omega!—evermore
He reigns,—the Lord,—Death's Conqueror!

From the grim tyrant's grasp he tore
The keys of hades and the tomb;
To heaven the mighty spoils he bore:—
And when from heaven he shall come
With glory crown'd,
His voice shall sound,
And both shall yield their captives then,
And spirit meet its dust again.

On deserts blanch'd without a grave,
Or scatter'd by the angry wind,
Low in the earth, or marble cave,—
Wherever hid,—there God will find.

Sunk in the deep
Where thousands sleep,—
All shall wake up,—not one be lost,—
Through every sea, o'er every coast.

The martyr's ashes trampled down,
And he who sent his soul to God;
The man whose seat was once a throne;
The warrior who in carnage trod;

The felon base,
Worst of our race;
The wise, the ignorant, the slave,
The unnumber'd tenants of the grave:—

All, all shall live:—And as the saint
Bursts from the bondage of the tomb
Ah! who can tell, what fancy paint,
The glories which shall round him bloom!
Loud swell the strains;
Jehovah reigns!
Death is lost in victory!
Life in immortality!

A. G. JEWITT.

Horncastle, Jan. 14.

From the Boston Recorder.

AMERICAN COLONIZATION SOCIETY.

The evils attending any system of emancipation of slaves in the southern states, which permits the persons emancipated to remain in this country, have been slightly touched upon. But they can be adequately estimated only by those, who have experienced them.

Virginia took advantage of her independence to authorize manumission. After ten years trial during which time ten thousand obtained favor in that way, it was found necessary for the good of the blacks as well as of the whites to repeal the law and entirely prohibit emancipation.

That the negroes in our country can ever become amalgamated with the white population is impossible and not to be thought of. Their distinctive color and social habits must forever forbid it. To use the words of R. G. Harper, Esq. "You may manumit a slave, but you cannot make him a white man. He still remains a negro or a mulatto. The mark and the recollection of his origin and former state still adhere to him; the feelings produced by that condition in his own mind and in the minds of the whites, still exist; he is associated by his color, and by these recollections and feelings, with the class of slaves; and a barrier is thus raised between him and the whites, that is, between him and the free class, which he can never hope to transcend."

That the blacks might take exclusive possession of some territory within the United States, and become an integral part of the union is inadmissible for the same reasons, and to allow them to form an independent government within the limits of our own, would be to open a door for jealousies, contentions and civil wars, that would perhaps result in their extermination.

Without delaying to consider other methods, that might be proposed, I shall now invite the attention of my readers to the only plan, which has received the approbation of those judicious men, who feel most deeply interested in the subject, and have

most thoroughly investigated it—the only plan, that can possibly unite in itself so many desirable objects.

COLONIZATION is the only method, by which the obstacles now in the way of emancipation can be removed. By the return of the free negroes back to the land of their forefathers, all the evils resulting from manumission in this country would be prevented. The execution of this design has already been commenced.

"The American Society for Colonizing the Free People of Colour of the U. States," was organized Jan. 1817; the Hon. Bushrod Washington was elected President, and among the Vice Presidents are found the names of Hon. William H. Crawford, Hon. Henry Clay, Hon. William Phillips, Gen. Andrew Jackson, and the Rt. Rev. Bishop White. The existence and operations of this Society, are doubtless more or less known to all my readers. The general design of it is announced in its name. But it may not be unimportant to state more specifically some of the objects connected with the establishment and success of a Colony of Free Blacks from the United States on the continent of Africa.

1. Such a Colony will ameliorate the condition and elevate the character of the free blacks. Forming an independent community by themselves, they will have all the motives to enterprise in the various commercial, mechanical and agricultural pursuits, that we have in our country, and the same encouragements to acquire and maintain reputable characters, and to qualify themselves for the different employments of professional life, that stimulate men to excellence and greatness in our own republic.

2. It will be the means of introducing into Africa the arts of civilization and the blessings of christianity. This is an object so closely connected with the business of colonization and of such a nature, as must strongly recommend this society to the patronage and active support of every real philanthropist and every friend to religion.

3. It will be a most efficient and powerful auxiliary in the suppression of the detestable and inhuman traffic in slaves. The African slave trade has too long been the disgrace and the common and deep stained crime of the civilized world; and every wise measure, that would hasten its extinction, must certainly be regarded as having a just claim upon the co-operation of every man, who has any fellow-feeling for his species.

4. It will open the way for the emancipation of slaves in our country, and for the final and entire extinction of slavery. I am aware that the necessary caution and prudence of the Society in relation to this object has been construed by some into an indifference, if not a decided hostility to it. But such a suspicion is unfounded. That the Society could not act directly in reference to the slaves must be manifest to every man of common sense. But an untimely and rash effort to wrest the enslaved negroes from the hands of their masters, would be the surest way to make stronger and heavier the chains, by which they are now held in bondage. The sagacity and prudence of the Society in respect to this thing, is certainly worthy of much commendation. They have gone about the business like master-workmen. A broad and lasting foundation is the first thing to be attended to in the raising of an edifice, that shall stand unimpaired to the end of time, and tell to the latest generations of men, the name and the skill of the artist. The superstructure must be the last in the execution although the first in the original design. That the American Colonization Society by planting in Africa a colony of free people of colour, do intend to render the entire abolition of slavery in the United States practicable, must be evident from the language of their reports and other documents. One or two extracts from their publications will exhibit in their own words their sentiments on this point.

The speech of Mr. Clay, contained in the first Report of the Society, closes with the remarks:

"Further, several of the slave-holding states already had, and perhaps all of them would prohibit entirely emancipation, without some such outlet was created. A sense of their own safety required the painful prohibition. Experience proved that persons turned loose, who were neither free-men nor slaves, constituted a great moral evil threatening to contaminate all parts of society. Let the Colony once be successfully planted, and legislative bodies, who have been grieved at the necessity of passing those prohibitory laws, which at a distance might appear to stain our codes, will hasten to remove the impediments to the exercise of benevolence and humanity."

In the third very able and interesting Report, special effort is made to show the bearing their operations will have, and are designed to have on slavery. The following are extracts from this Report:

"The address of the President of the Society at the opening of the meeting, contained the following clause:—'The effect of this institution, if its prosperity shall equal our wishes, will be alike propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow but gradual abolition of slavery, it will take from our political institutions the only blot which stains them; and in the palliation of which we shall not be at liberty to plead the excuse or moral necessity, until we shall have honestly exerted all the means which we possess, for its extinction.'"

"To this let there be added the following extracts from a letter of one of the Vice Presidents, Major General Goodloe Harper, addressed to the Secretary of the Society, printed as part of the first annual Report, and circulated with it: "Great however, as the benefits are, which we may thus promise ourselves, from the colonization of the free people of colour, by its tendency to prevent the discontent and corruption of our slaves, and to secure to them a better treatment by rendering them more worthy of it, there is another advantage infinitely greater in every point of view, to which it may lead the way. It tends and may powerfully tend, to rid us gradually and entirely, in the United States, of slaves and slavery: a great moral and political evil, of increasing virulence and extent, from which much mischief is now felt, and very great calamity in future is justly apprehended. It is in this point of view, I confess, that your scheme of colonization most strongly recommends itself, in my opinion, to attention and support."

"It is, therefore, obvious, that a vast benefit would be conferred on the country, and especially on the slave-holding districts, if all the slave labourers could be gradually and imperceptibly withdrawn, and their places supplied by free white labourers."

"To accomplish this great and beneficial change, I hold to be as practicable as it would be beneficial; and I regard this scheme of colonization as the first step in that great enterprise."

"This great end is to be attained in no other way than by a plan of universal Colonization, founded on the consent of the slave-holders and of the colonists themselves: For such a plan, that of the present Colonization Society opens and prepares the way, by exploring the ground, selecting a proper situation, and planting a colony, which may serve as a receptacle, and nursery, and a school for those that are to follow. It is in this point of view that I consider its benefits as the most extensive and important, though not the most immediate."

"From the preceding extracts from the first annual Report of the American Colonization Society, the public may decide whether the charge be as true, as it has been gravely affirmed that—"in the constitution and proceedings of the American Colonization Society, or in the avowed sentiments of its members, there can be discerned nothing friendly to the abolition of slavery in the United States."

I cannot think it necessary to bring any farther evidence to show that the final extinction of slavery constitutes one of the important objects designed to be accomplished by this Society. But the operations of

the Society can be carried on only by the patronage and pecuniary aid of a generous and benevolent public. In no parts of the United States has its claims been properly estimated. New England has not yet put her hand to the work. With the honorable exception of Vermont, nothing of any consequence has been done in the Northern and Eastern States to assist this national and most important Society, although it has been in existence and in operation more than five years. Yet in what part of the Union is more said about slavery and more compassion expressed for the poor degraded blacks, than here? "By their fruits shall ye know them." What have we done or what are we doing for the coloured population of our country? Shall it be said that if New-England could by casting a vote transform all the slaves into intelligent and happy free-men, she would be willing to do it, but if to purchase this boon for them any sacrifice is demanded, she will be the last to meet it? It cannot be.

Before I close this number, which will conclude the series, I wish to say that it is my honest conviction that there is no Society in the United States which unites in its design so many, so grand and so important objects as the American Colonization Society does. The more the design of this Society is developed, and the more the results to which it will lead, if supported as it ought to be, are dwelt upon and viewed in all their relations, the more it will expand and rise in interest and importance before the mind of the beholder. What the little colony now struggling for existence at Liberia will come to, it is impossible to predict. God grant that it may not languish and die thro' want of support from the descendants of the Pilgrims.

As an agent for the Colonization Society is soon to be employed in New-England, an opportunity will shortly be afforded for all, who are disposed, to evince in a substantial and practical way the sincerity of their good wishes and their prayers for the African race. N. S. S.

Dr. Ayres' account of Regent's Town Sierra Leone

On the subject of the capability of the Negro, let us hear what facts declare; let us hear the voice of Regent's Town. This town is situated at the foot of a mountain, about eight miles from Free Town, and was begun about seven years ago. It contains from twelve to fourteen hundred inhabitants, all captured Africans, taken since that time from slave vessels. The writer of this article visited there about one year ago, and was most agreeably surprised at the order and improvement which was manifested. He arrived in the evening; next morning being Sunday, not a person was to be seen in the streets; a calmness reigned as solemn and profound as had done six years before, when nothing was heard in the wilderness but the softly creeping tread of the leopard, when preparing to spring upon his prey. A few minutes before 8 o'clock, A. M. the children of the school were arranged in a line classed according to their occupation, each class dressed in uniform proper to itself, with the master workman at its head, who was responsible for the behaviour of his class. When the time arrived for morning prayer, this interesting group of two hundred, moved in order to their seats in the church. There were about five hundred in all who attended morning prayer in the church. After they had retired from church in the same order in which they entered, there was no more seen of them until the bell rang at the regular hour of worship. At once, as though the whole village had been moved by a magic spring, there were seen between twelve and fourteen hundred in the street, cleanly and decently clad, with the Bible under their arms, moving towards the church. I perceived issuing from the mountain about a dozen young men, proceeding Indian file, with their Bibles under their arms. On inquiring who they were, I was informed they were scholars from their classical school; they had been selected for their piety and superior attainments,

and were preparing to return to their native land as Missionaries, to declare the joyful tidings of their emancipation to their benighted countrymen. They had made a progress in the study of the languages, which would not disgrace the studies of our boasted seminaries. It was an occasion of this kind that caused a British Admiral to exclaim, "See!! Behold what religion can do." It casts an additional grandeur and solemnity over these scenes, to reflect that it is only a few years since the late Rev. John Newton was roaming over a part of these grounds, a slave to a savage, and himself the "fellest of the fell," and that now his inimitable hymns are here wafted to the portals of Heaven in their own native language. Let him who is disposed to deny the negro the common faculties which are possessed by the rest of Adam's race, reflect upon these things.

CHINA—CANTON.

London Missionary Society.

The following paragraphs are from the last Report of the London Missionary Society.

Dr. Morrison continues to view with deep concern the small effect produced by his labours among the few Chinese, to whom from time to time, he has been enabled to impart religious instruction.

To persevere for a period of fifteen years, in attempts to illuminate the dark minds of these people by the light of divine truth, and, with an exception or two, to behold all still dark, affords a firm exemplification of the patience and resolution of the Christian missionary, and of the efficacy of the motives which his religion supplies. Those, however, who firmly believe in the fulfilment of the Scripture prophecies, are not to be discouraged by the delays, which, on grounds as just as they are inscrutable are permitted by him, who rules in every heart and in every empire.

The Chinese Mission is, however, peculiar. The public preaching of the gospel in any one spot of the empire is impracticable. All, therefore, that can at present be done is to disseminate the Scriptures and other religious publications, together with such useful knowledge, either literary or scientific as shall be adapted to enlighten and expand the mind. It is through the medium of books, almost exclusively, that missionaries can as yet speak to the myriads who people that immense territory; and this means of introducing Christianity among them, has been, for some years, in extensive operation. Upwards of 100,000 copies of various publications in Chinese, including portions of the Holy Scriptures, have been dispersed by brethren connected with the Ultra Ganges Mission: partly among the Chinese settlers in Malacca and Penang, and in various islands of the Malayan Archipelago; and partly among the navigators and others on board Chinese trading vessels, by which means they have obtained a circulation even in the heart of the empire.

In this way, the seed of the gospel is scattering over the provinces of China—the hopes of a future age are sowing—the sacred leaven of truth is diffusing itself; be it ours steadily to persevere in these preparatory labours; patiently to wait and earnestly to pray, until the all-quickening Spirit shall descend, and spread moral life and fertility and beauty over this extensive portion of the globe.

In furtherance of the general design adverted to in the preceding remarks, Dr. Morrison has in contemplation rather an extensive treatise of an argumentative nature, "in support of the claims of Christianity, as opposed to the Polytheism and Hero-Worship of Chinese Religionists, on the one hand, and of Chinese Atheistical Materialists on the other."

From the Religious Intelligencer.

UNITARIANISM IN INDIA.

There is a small society of Unitarians at Madras, under the care of William Roberts, a native of that country. The English Unitarians have rendered him some assistance. In the Madras Presidency there is a *Censor of Heretical Pravity*, which officer has lately prevented the printing at Tamul, the Prayer Book of the Unitarians—"a sect," says Mr. Stanhope, as quoted by the Christian Register, an Unitarian Paper published in Boston, "of all others the most likely to introduce Christianity into the East."

The same newspaper states, that "the most learned Brahmins and Unitarians, according to the Doctrine of Kreeshna; though they so far accommodate their practices to the prejudices of the vulgar,

as outwardly to perform all the ceremonies prescribed by the Vedas."

For ourselves we can say, that the prevalence of Unitarianism in India would not afford us so much satisfaction, as the prospect of such an event, appears to give the Editor of the Christian Register. If the Unitarianism of the Brahmins does not prevent them from so "accommodating themselves to the prejudices of the vulgar," as to perform the most open and frequent acts of Idolatry, what security have we that Unitarianism among the people, would secure the entire suppression of superstitious practices?—We hope that India will embrace a still purer creed, a creed which, when embraced from the heart, will prevent such accommodation to such prejudices; and whose professors would revolt at the drowning of infants,—the burning of widows, and the desertion of the sick and dying.

At the same time, we think it not improbable that the number of Unitarians in India will be greatly increased. In that country knowledge is advancing,—light rapidly increasing. The deformities of the reigning superstition are becoming, even to the subjects of it, more and more apparent. Under such circumstances, the once popular creed will be modified. The Brahmins will bring forward their Unitarianism, "according to the doctrine of Kreeshna," and will present a form of doctrine containing some truth and a great deal of error,—a heterogeneous mass, somewhat resembling an Asiatic Army, in which a few Europeans are placed to render the natives formidable. Unitarianism may thus prevail too for a considerable time, but during this period, the work of God will go on. Converts to the doctrines of grace will be continually made. They will have a religion different from the Unitarianism of the Brahmins.—A RELIGION IN WHICH THE BIBLE, AND PARTICULARLY THE NEW TESTAMENT WILL HAVE A PLACE; a religion whose source is the sacred writings.

Throughout that widely extended country, the word of God will have free course, and run and be glorified, and all will honour the Son, even as they profess to honour the Father.

SCRIPTURE ILLUSTRATIONS.

From Jowett's Christian Researches.

"A person landing at the water-side at Smyrna, in the evening, is accosted by the furious barking of a multitude of dogs; they are very numerous in the street, unowned and unfed. In Constantinople, it is said, they are fed by a public officer appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch. In the long Greek fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day they seem very torpid from the heat, and as if they had not spirit to join in the bustle of mankind; but at night they are ready with their clamour at every little stir. They are considered useful, as keeping the streets somewhat less offensive than they would otherwise be.—They remind one of Psalm lix. 14, 15: And in the evening they will return and grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied." pp. 56, 57.

In his journal of his voyage on the Nile, Mr. Jowett says,

"Extensive fields of ripe melons and cucumbers then adorned the sides of the river: they grew in such abundance that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against the north wind. In these I have observed sometimes a poor old man, perhaps lame, protecting the property. It exactly illustrates Isaiah, i. 8, 'And the daughter of Zion is left—as a lodge in a garden of cucumbers.' The abundance of these vegetables brings to mind the murmurs of the Israelites, 'We remember the cucumbers and the melons—but now our soul is dried away (Numb. xi. 5, 6)' p. 127.

At Thebes, in the month of March, he writes,

"The barley harvest was getting in.—This may explain Jeremiah, viii. 20: as the harvest precedes the summer, it is put first in the description: 'The harvest is past, the summer is ended, and we are not saved.' p. 144.

"The earth brought forth by handfuls" (Gen. xli. 47.) This I have witnessed. I plucked up at random a few stalks of the thick corn fields. We counted the num-

ber of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks, another eighteen, then fourteen. Each stalk would bear an ear." p. 166.

"We met one day a procession consisting of a family returning from the pilgrimage to Mecca. Drums and pipes announced the joyful event. A white-bearded old man, riding on a white ass, led the way with patriarchal grace. It was impossible not to remember the expression in Judges, v. 10," p. 168.

"At one place the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that when villages built of these bricks fall into rubbish, the roads are full of small particles of straws extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw, and for a similar purpose, to build extensive granaries for the bashaw, treasure cities for Pharaoh, (Exod. i. 11.)" p. 167.

From the Christian Mirror.

Mr. Editor—The excuses made by the covetous and selfish to screen themselves from the contempt of mankind, are often whimsical and contradictory. The following is an instance, which fell under my observation. If you think its publication will serve the cause of christian benevolence, it is at your service.

In attempting to form a bible society in one of our newly acquired territories, I called on Col. — to request his countenance and assistance. He heard my proposals with great coldness, and peremptorily refused any assistance, countenance or subscription, with this remark:—"Sir, I hate all societies; I will not have anything to do with any of them; I will not be a Freemason for no other reason than that I hate and detest all societies." A day or two after I found one of the greatest objects of charity my eyes ever beheld; a poor sick man who had just buried his wife and I think some children of 7 or 8 years of age; one of whom, a boy, was wonderfully swollen with the dropy. The father was pale, haggard and debilitated, more like a walking corpse than a man, without even the necessities of life, without any medical advice, and dependent on a poor washerwoman for support. I immediately applied for relief, and set about making a collection for him.—for there was no legal provision for the poor. Seeing the Colonel in company with another gentleman I thus addressed him; "Now Colonel, you have an opportunity of being liberal in your own way," and stated the case. "Why sir! (he replied) is there not the—charitable society? why not apply to them? why trouble individuals?" and turning to the gentleman who was about to afford some relief, he added, "there is a charitable society amply sufficient for all these occasions." I was not backward in speaking my mind freely to the Colonel. The child died that night.

I have been a great beggar in my time, and have almost invariably found that those who contribute most freely to religious societies, were the most forward in relieving the poor and unfortunate.

While my pen is in my hand I will state another trivial occurrence which happened to me in the same city, which tends to shew that religious societies have a good effect on their members by acting as a restraint on their vicious inclinations. When I solicited a young officer to become a member of the bible society, he declined, I asked his reasons. "Why sir" said he, "I hate a hypocrite; and how is it possible for me to become a member of a bible society, while I live as I do." I urged him to become a member, and make his life conform. He replied "not yet, I hope to before I die." Alas! is it not probable his brother—who a few months before had been taken away by a pestilence, thought the same.

I have the pleasure to inform you, that nevertheless, by God's assistance, a bible society was formed, which has been acknowledged as an auxiliary by the American Bible Society. Yours, —

From the Christian Secretary.

MASONIC.

No longer is it a mystery why Masonry has been handed down from one generation to another, and circulated from nation to nation, among Mahomedans and Jews, Pagans and Christians, without a traitor to divulge the secret and destroy its institution. While other societies have become extinct, and other ceremonies buried in

oblivion, Masonry and the religion of the Bible, have alone withstood the shock of time and survived the revolution of empires. From our missionary and other brethren, we have learnt that although all Masonic Lodges in Turkey, are destitute of the Bible, still they have many historical facts and holy precepts therein contained, by which they are to regulate their conduct; and that all their lodges, like ours, are "dedicated to the order of the Holy Saint John." This is sufficient to convince them of the truth of the Scriptures, and ourselves, that Masonry is of Divine origin. Let not then the followers of Christ oppose this sacred institution, comparing Illuminees with Masons, as Voltaire did the Brahmins with the Protestant Clergy. Will it be said we have some of the worst of men in our fraternity? So we have in our Churches. But who dare on this account condemn the institution. I now therefore charge all (who have been most active in opposing Masons) "to refrain from this, for if the council of this work be of men it will come to nought, but if it be of God, ye cannot overthrow it." It may be asked why we are secret, if our fraternity makes people better? But does not every person perceive that without a secret an imposter would have the same privilege as a brother? Some of the other sex may object to our society because they are not admitted. Our great object in this is to silence slander and evil surmises. But did females know how it respected their honour and virtue, they would wish every depraved mortal was a Free Mason, and consider it a privilege to be a relation to a member of our fraternity. But let us come more particularly to our duties. As a Mason I would call upon the Lodges in America to consider their solemn obligations to our brethren, nominally the "sons of light," in Pagan darkness. The want of that Holy Bible upon which you have laid your hands has in a manner eclipsed the great light of Masonry. Involved in Pagan darkness they cry for LIGHT, for your pity, and compassion? Is there none to pity, none to tear the veil from their eyes and point them to the light of the Gospel? My dear brethren it is in our power to do more than all the world besides. For it is hazardous for Christians to travel among the Turks except such as are Masons and are accompanied by their Turkish brethren. But in a lodge of Masons a Masonic missionary might find a welcome reception.—The Religion of the Bible would be no new system, it is the basis on which our institution was first founded; they will acknowledge its truth and feel its power. But these darkened "sons of light" cry not alone. The voice of our brother Parsons speaks from the grave their deplorable situation. The voice too of our other Masonic missionaries, Fisk and Temple, and Goodell and Bird has been heard on our American continent. The Masonic appeal has been made; the grand hailing sign has been given; and it has been noticed by some of the most skilful of our fraternity.—Yes, our dear brethren at Louisville and New-Haven with several other lodges, have set you and the world a noble example. Go forward then my brethren, pluck the laurels of honour and glory in doing good, for shortly the splendid exploits of state which man has done will be buried in obscurity; but such benevolence as this will shine like the sun in its meridian height. Onward ye sons of benevolence, for every effort you make gives a mighty impulse to the Christian cause, and touches a wire that will vibrate thro' eternity. Be not silent until the LIGHT of Masonry dissipates the darkness of the world. ALENA INTUENS.

From the Philadelphia Recorder.

A letter from a gentleman in London to the Treasurer of the Philadelphia Bible Society, dated March 4th, 1823, after announcing the donation, by the British and Foreign Bible Society, of 1000 Spanish New Testaments, for distribution in South America, stating that an agency for the distribution of the scriptures, has been established on the Western side of the continent, with favourable prospects of abundant success—gives the following pleasing information; "Interesting intelligence has been lately received from the Islands of the South seas. A vessel, with four native missionaries and their wives, had left Otahite for another island about 300 miles distant; three other native missionaries accompanied them from Emio; on their arrival at the island to which they were destined as heralds of the Prince of Peace, two hostile armies were

drawn in battle array, at only one mile distance, and preparing for the murderous conflict; the missionaries succeeded in effecting a reconciliation. Friendship was restored, and their Idol-Gods were soon committed to the flames; a bloodless victory over the power of darkness. How powerfully must such facts speak to every attentive mind! How cheering, how consoling to the humble christian in any way engaged in the promotion of so glorious a cause, which has the Lord God Omnipotent for its support. Surely the voice is heard from them, "Fear not, I am with thee, be not dismayed, I am thy God."

"The exertions of the Russian Bible Society are still increasing! In the course of the past year, or rather since April last, 405,000 copies of the Scriptures have been dispatched to the interior of that country, being double what has been sent in any former year; and by recent advices of last month 40,000 copies had been sent off within a few days. The Swedish Bible Society continues actively employed, and since its establishment has circulated nearly 200,000 copies. Van Ess, that veteran in the Bible cause, writes lately with reference to the Catholic Version of the Scriptures, "the more we draw from the fountain of divine truth the greater is the demand." Accessions of Catholic clergy, friendly to the Scriptures, are frequently made, and many of them continue most actively engaged in the distribution, notwithstanding the Papal prohibition against the Laity being suffered to read the word of God."

LONDON POLICE.

AFFLICTING CASE.

Mrs. Mitchell, alias Kennedy, with four young children, was brought up in custody of Gilmore, the officer, charged on suspicion of felony.

Information was received at the office, that a house in Frederick-street, Tothill-fields, was broken into, and an apartment in which a soldier of guards, named Stott, resided, had been robbed of the sheets, blankets, &c.

On Wednesday night, Gilmore saw the prisoner offering a sheet for sale in Tothill-street, and suspecting that it was stolen from the room of Stott, he watched her into a pawn broker's shop, and apprehended her in the act of pledging it, and brought her to the office.

On being called upon to account for herself, she stated that her husband had been a wine merchant at Belfast, her father, whose name was Kennedy, had been formerly a printer in London, but having gone home to his own native place, with a handsome fortune, he was enabled to give her one thousand pounds as her portion. Her husband had a large property of his own; went to live in Spain as an English merchant, afterwards settled at New-York. About eight years ago, eight of his ships, well laden, left the port of London, but unfortunately they were not insured, and they were all lost at sea and he only received two hundred pounds for the whole. This proved his ruin; he became a bankrupt, and died broken hearted at New-York about six months ago. She had eight children left destitute; four of them her uncle took under his care, and has sent one boy to St. James' College Cambridge. She disposed of her trinkets and the remnants of her effects; and with the other four came in the George, capt. Wilson to England. When her all was gone, she subsisted and maintained her children by needle-work, but lately got no lodging except in a miserable house in Gardiner's-lane where she would not be allowed to go to bed unless she paid 8d. each night; and neither herself nor her children had tasted any food since two o'clock on Wednesday, and out of compassion the servant maid had lent her the sheet to procure a dinner till she should sell a frill she had made up.

The Magistrate sent for the servant maid and the landlady of the house, who proved that the account she gave of herself was correct, and she was instantly discharged.

The Magistrate promised to make her case known to the parish, and in the mean time ordered a piece of silver from the office funds to procure a dinner for herself and children.

JEWS.

An association to promote Christianity among the Jews, has been formed at Oletzko, close to the Polish frontiers. Mr. Thelwall, missionary to the Jews on the Continent, lately left England for Amsterdam.

Mr. R. Smith, missionary of the London

Jews' Society, writes from Leipzig, on the 12th January last, that the school for the children at Dresden, is prosperous. One of the children had been baptized; and several persons of the highest rank attended the ceremony. When Mr. Smith first went to Germany, the most pious Germans appeared frightened at the Jewish cause, but now christians cordially support the measure.

Mr. Moritz, another missionary, writes from Zytomir, in Nov. last, that four or five Jews had professed a belief in Jesus as their Saviour. Two of them had gone to Berlin for farther instruction, and had been placed under the care of that evangelical pastor, the Rev. S. Brother. Another Jew wished to accompany them to Berlin, but his relations took his passport and every thing of value from him, and watched him so closely, that his pious intention was frustrated. He, however, remains steadfast in his belief of Christianity. At Zytomir, at least 800 Jews of all ages, called on Mr. Moritz; the crowd was so great, that it was found necessary to place a guard at the door, allowing only a certain number at a time to enter. In this manner 1200 Hebrew and Polish Tracts, and a considerable number of Testaments, were distributed, which were read with pleasure and attention. Some of the Jews appeared to be much moved and promised to pray to God to give them new hearts.

AMERICAN BIBLE SOCIETY.

NEW-YORK, May 8.

The seventh anniversary of the American Bible Society was celebrated yesterday at the City Hotel. The Hon John Jay, President of the Society, by reason of his advanced age and infirmity was absent, and General Matthew Clarkson presided. The meeting was opened by reading the 62d chapter of Isaiah, and followed by the President's address, which was read by the Rev. Dr. Milnor. The annual Report of the Managers was next exhibited, from which it appeared that 55000 Bibles and Testaments had been printed by the Society during the past year, in the English and Spanish languages, in addition to which there had been purchased and received 600 more in the German and Spanish languages—the latter for gratuitous distribution in Mexico and South America; making a total of 323,777 during the seven first years of the Society.—The receipts during the past year had been \$45,131, and fifty-nine new auxiliary Societies recognised, making their total number 360. The Board of Managers are procuring a set of stereotype plates of the Spanish Bible for distribution in South America; and a motion having been made by T. Dwight, Esq. expressive of the disposition of the Society to supply the wants, and gratify the wishes of the inhabitants of that portion of our continent, Sen. Vicente Rocafuerte, a native of Peru, rose and addressed the meeting in a short but interesting speech, on the subject of the resolution.

Several animated and impressive addresses to the Society were delivered by the Rev. Messrs. Ross, Henshaw, Milnor, M'Leod, and Findlay, and Messrs. Jay and other laymen; and a long and learned discourse was read by the Hon. Dewitt Clinton, the late Governor of this state.

After the report was read, a number of resolutions were passed returning thanks to the Officers and the Board of Managers of the Society, for their services during the past year.

The meeting was then addressed by the following gentlemen:—The Rev. Dr. Woodhull, His Honor De Witt Clinton, the Rev. Mr. Ross, the Hon. Peter A. Jay, the Rev. Dr. Milledoler, and Sen. Vicente Rocafuerte, Spanish gentleman, and a native of Peru, who was introduced to the Society by Dr. Milnor.

On no similar occasion (says the Daily Advertiser,) have we experienced such unmingled gratification, as at the present—although the day was rainy and uncomfortable, the large room in which the Society met was filled with company, a large proportion of which was composed of females. Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the state, a large number of clergymen of different denominations, and other gentlemen of distinction from different parts of the Union. Although the exercises lasted for nearly 5 hours, and many persons were unable to obtain seats, no symptoms of fatigue or uneasiness were manifested, but the audience exhibited a closeness of attention, and a degree of delight, at the different addresses, which must have been peculiarly gratify-

ing to the gentlemen by whom they were delivered. This was the natural consequence of such distinguished exhibitions of talents and eloquence. The address of the President was such as might have been expected from its venerable author—able, impressive and pious. As the addresses are to be published, we will not attempt to forestal public opinion regarding them further than to say, that they were highly respectable, elegant, and not unfrequently, unusually eloquent. We shall, however, be pardoned for saying, that the meeting listened to the address of the aged Dr. John Woodhull, with mingled emotions of delight and surprise. This venerable Minister of the Gospel has reached within a few months of his 80th year—he assisted in forming the Society, he has witnessed its progress and prosperity with fervent thankfulness, and now at his advanced age, appears to pronounce upon it his parting benediction. Possessed of most singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him say—"He who now addresses you, will probably address you no more." His head is whitened by eighty winters—He has laboured 55 years in his Master's vineyard, it may truly be said his course is finished.

We will venture to add, that the speech of Senor *Vicente Rocafuerte, De Guayaquil*, a Spanish gentleman from South America, was listened to with much delight, and received with lively approbation. Though a foreigner, and of course imperfectly acquainted with our language, his address was strikingly appropriate, chaste and impressive, indicating sound principles, and the most catholic spirit. He commenced with a modest apology for the defects which might appear in his language, as it was the first time he had ever attempted to speak publicly in the English language. He expressed the pure and exalted joy he felt in the conviction, that in delivering South America from the Spanish yoke, it was the design of God to bless her, not only with civil liberty, but with the light of genuine christianity—He considered true christians as the glory of America, and rejoiced to find himself for the first time in his life, surrounded with such an assemblage as he then beheld.

In remarking on the concern, which in that assembly seemed to unite persons of so many different denominations, he compared them to stars of different magnitudes, and at various distances, all moving in harmony round the same resplendent luminary, and mutually enlightening each other with his reflected beams. He perceived, he said, that among nations enjoying free institutions, liberty unites with religion. How melancholy was the contrast in the condition of those countries which groaned beneath the union of superstition and tyranny, where religion was a gigantic monster, and wielded a lever that shook the earth, while its power was exerted to satisfy its voracious avarice. Congratulating us on our happiness, he observed, that it was not sufficient to know in theory that a perfect union subsisted between the freest form of government and the purest morality, it was necessary that knowledge should be applied to a practical purpose, and to us it belonged to aid in making that application. Turn your eyes, said Mr. R. to the natives of the south: you know that liberty cannot subsist without virtue: you know that there is no real virtue without the gospel; go on then, and sow for future generations the seeds of virtue and happiness. Send us on the wings of the winds, thousands of bibles. The Spanish policy has till now, deprived my countrymen, of the consolation you all so richly enjoy. I trust that under the auspices of this society they will yet rejoice in its possession.

That holy book you have united to disseminate, will soon, I hope, unite all nations in one holy alliance—of virtue, I mean, not of self-interest, an alliance to promote human happiness, not to root it out by an army of an hundred thousand soldiers; an alliance that shall cause all nations to resemble one common family. Then, when the whole earth shall have been regenerated by the influence of the truth and grace of the gospel, how will men look back to the origin and the efforts of this and similar societies—they will cherish your memory, and their hymns of praise and thanksgiving shall ascend around the throne of Jehovah, for those very deeds in which you are now engaged.

HYPOCRISY AND PIETY CONTRASTED.

MR. WILLIS.—I have long been in the habit of spending a few weeks yearly a-

mong some old acquaintances in a neighbouring State. In my last visit, I spent the first Sabbath with my friend, Mr. Easy, who, with his wife and four, out of 10 children, made a profession of religion some years ago. On Saturday afternoon, which appeared to be quite a leisure time with them all, I was somewhat surprised to see no preparations making for the Sabbath. The next morning Mr. E. and his boys were occupied at the barn till nine o'clock, where, besides their usual business, having more leisure than on any other day, they took great pains according to their weekly customs, to curry all their cattle and horses, and put their barn in order. The next business was, to tar the wheels of the carriage, and mend the harness a little, which was broken the week before, in order to go to meeting. Next came breakfast, and then family prayers; and because he had several times omitted praying in his family the preceding week, on account of the hurry of business, he prayed this morning much longer than usual. Now all must hurry to make ready for meeting.

As to Mrs. Easy, after rising two hours later than week days, she told Sally, her part before going to meeting, must be to make the beds, and sweep out all the chambers; Lucy must iron some ruffles that had been forgotten,—for said Mrs. E. it is such a small thing, it will do no hurt; Eliza must mend her stays, or she would not appear at all handsome.—and the rest must get their books. Mrs. E. considered it incumbent on every one not otherwise occupied, to have a book and to give attention to reading. Accordingly, Hannah took one of Scott's Novels; James the Life of Buonaparte; and Henry the Indian Wars. Mrs. E. herself, found time before meeting, to read one chapter in the Bible. Two of the girls were kept at home to do the cooking. After returning from meeting, we heard many critical remarks on the sermon and preacher, and many more on the shawls, bonnets, &c. which we had seen. Mr. E. took occasion to remark on the happy influence and indescribable importance of true religion, and said he had never regretted becoming a Christian. I often, says he, exhort my neighbours to become pious, and to have their children baptized, as I have done.—Mrs. E. said, that whatever others might do, she should give her children a good education, and show them the importance of keeping the Sabbath holy and of becoming pious while young. They should not, at any rate, perish through any neglect on the part of their parents, for, added she, we intend they shall all join the church as soon as they are old enough.

In such conversation the Sabbath passed away, and I spent the following week meditating much on what I had seen and heard.

The next Sabbath I spent with Mr. Wiseman, and the impressions I received in his family will not, I trust, be soon effaced. The family consisted of nine members, five of whom were professors of religion. Before the sun arose all were up, and waiting his approach to usher in this holy, this delightful day. Though I had the fullest reason to believe that they had been engaged in private devotion before they appeared, yet all were called together to unite their supplications and praise to our common Lord and Redeemer. Prayer was preceded by reading a portion of Scripture with some of Scott's observations, and singing that exquisite hymn beginning with, "Whilst Thee I seek protecting power;" &c. Surely it was a consecrated and refreshing hour; there was no cold formality, no constraint. Mr. W. prayed like a man who had been accustomed to pray, and who had meditated much on heaven. After prayer, the business they had to perform seemed to be purely a work of necessity; it was evident that the Sabbath had not come upon them unawares; they had joyfully anticipated and prepared for it. At breakfast we enjoyed a delightful interchange of sentiment and feeling, which none but congenial minds can know. The conversation turned on the interesting associations and invaluable blessings connected with the Sabbath. I observed some of the little children listening with almost breathless attention, and one of them, when Mrs. W. alluded to the love of Christ in dying for sinners was melted to tears.

The intermediate time before meeting, was spent by the family generally in reading the Bible, and such devotional books as Law's Serious Call, Doddridge's Rise and Progress, &c. Mrs. W. however, devoted an hour to questioning and instructing her little ones in the doctrines and precepts of christianity. She seemed greatly solicit-

ous that they should understand the object of their existence, their relations to God and a future world; their need of a Saviour and of the renovating and sanctifying influences of the Spirit. Kowing that their ductile minds were susceptible of being moulded into almost any form, she felt that she moved under momentous responsibilities.

The family all went to meeting; and the rest of the day, after our return, was spent much in the same manner as the morning. Not a word during the day, did I hear about any secular business; not a word of criticism on what was seen or heard at meeting. In the course of conversation, Mr. W. expressed a most lively interest in all the benevolent associations of our country, and particularly in the increasing spread of religious intelligence. He said, however, that he wished our Religious Papers and Journals to give more prominence to the peculiar doctrines of christianity; for, he added, they alone are adapted to the condition and wants of fallen man.

We closed the evening by singing the hymn beginning with—

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above," &c.

After retiring to rest, I could not but say to myself,—this is a family of love and concord, a little heaven below; their deportment is affectionate and affable; their piety, active, uniform, and consistent; they live only for heaven. How happy would be our country, if all professors of religion were real christians!

OBSERVER.

INSTRUCTIVE HISTORICAL FACTS.

Defoe, in his History of the Great Plague in London, in the year 1665, states, as one of the remarkable circumstances attending this awful calamity, that the churches were crowded every day, "for the awfulness of the times turned multitudes to prayer, who never thought of religion before. They came to the churches without the least caution, and crowded together, as if their lives were of no consequence, compared with the business which they came about there. Indeed, the zeal which they showed in coming, and the earnestness and attention they showed in their attention to what they heard, made it manifest, what a value people would all put upon the worship of God, if they thought every day they attended at the church, that it would be their last."

Another fact shows, how little importance sectarian dissensions assume, when death appears to be at hand. "It was a novel spectacle to see ministers of all sects mounting any pulpit that happened to be vacant in church or chapel. One of the earliest signs of returning health was the separation into sects, and the struggle for pulpits between contending preachers."

A few days after the late earthquake at Valpariso, the priests drew up a petition for the expulsion of all the English and Americans, (or heretics, as they style them) that resided there as being the cause of the earthquake and its calamities by their wickedness. They applied to one Biskla, he being the oldest judge of the city to induce him to sign it. He inquired of them how they could attribute it to the "Anclices," when their houses were most of them standing, and all their lives spared, as witness of their innocence—"while you (said he) who call yourselves good Catholics, with all your prayers, and the assistance of patron saints, could not save our churches, houses and hundreds of Catholics, from utter destruction; and, as for myself, on the night of the earthquake, with the rest of my family, I was taken from impending ruin by an American at the imminent risk of his life, when no countryman of my own would come to our assistance. I shall therefore, not subscribe to any such thing."

REVIVALS.

There have been recent revivals in Ward, (Mass.) where about 60 have united with the Presbyterian church; at Oneida, New-York; at Athens, Pennsylvania, where 35 have, it is believed, recently passed from death unto life; at Norfolk, Petersburg, and other parts of Virginia. In every part of the country, there are manifestations of the presence of the Holy Spirit, in the conversion of sinners.

An account is given, in the Baptist Monitor, by Elder Isaac Taylor, of Shelby county, Kentucky, of a powerful revival

in Shelby and Nelson counties. Between 800 and 1000 persons have been added to the Baptist churches, within the last three years. *Col. Star.*

For the Christian Repository. INHUMAN TRAFFIC.

The recent outrages committed against the Laws of this State, and the common feelings of humanity, by a set of men eulogous to every feeling of justice, have arisen to such a state, as to call forth the vigilance of our officers in bringing to punishment the perpetrators of such inhuman acts against a defenceless and degraded race of people, doomed to the hardest fate, and in two many instances to the severest treatment.

We are credibly informed that within a few weeks past, whole families of coloured people have been sold in a clandestine manner to the southern traders. In many instances, male and female indented servants on the very eve of liberty, have been betrayed by their owners in the most insidious manner, and sold as slaves in a distant land.

Where are the societies formed to protect this race of beings subjected to every woe? Where are the feelings, that should swell the bosom of every philanthropist in this free and christian land? God is just and his justice cannot sleep. "Vengeance is mine saith the Lord, and I will repay it." "Blessed are the merciful, for they shall obtain mercy."

How revolting to humanity to see the owners of servants for the most trivial offences, dragging them from their parents, their relatives and homes, to linger out a miserable life in the most shameful servitude.

We hope there is justice for the injured, and we hope the feelings of a christian people will be aroused against the perpetrators of such inhuman acts.

There is scarce a district in our State but is infested with some who are engaged in this nefarious practice, waiting to seize the moment when they may put in execution their diabolical plans.

We think it would be but justice to the public, if the names of those engaged in this barbarous traffic were inserted in the public papers of the State, as unworthy the notice of a christian people. A.

United Foreign Missionary Society.

The Annual Meeting of this Society was held in New-York, May 7th. Hon. R. Van Rensselaer presided. Rev. Dr. Milledoler prayed. The Secretary Z. Lewis, Esq. read the Report. "The general complexion of this document was highly gratifying to the friends of the Missionary cause."

The Parent Society has regularly recognized 145 Auxiliary Societies, and has heard of the formation of 19 more—(From seventy of these, however, no funds have as yet been transmitted.)

A Female Clothing Society has been formed in N. York, part of whose funds are placed immediately in the Treasury of the parent institution. Two Agents have travelled for the Society, collected funds, and been well received.

The receipts during the past year have been 12,409, while the expenditures have exceeded 13,372 dollars, besides which a balance is due to the Treasurer of 2,962 dollars—making the whole deficiency not less than five thousand eight hundred and forty dollars.

It is remarkable that in all the stations, embracing a population (including laborers) of one hundred and fifty persons, not a death has occurred during the year.

After reading the report, Mr. Lewis turned to the President of the Society, and in the name of the chief warrior of the Osage tribe, presented to him the war club, which that chief had formerly used—it was accompanied with an inscription to the following effect:—"To the Hon. Stephen Van Rensselaer, the great chief of the United Foreign Missionary Society; Mad Buffalo, Chief of the Osage Warriors sends you this club, and tells you that he has been a great and good warrior, but now he loves war no more."

A certificate also accompanied it from the Superintendent of the Mission declaring the high military character of the donor. Addresses were made by J. C. Hornblower, Esq. Rev. Mr. Bruen, Mr. Harris, Rev. Messrs. McLeod, Smith and Cox.

Mr. Harris appeared, he said, as a representative of the Seneca mission, having received it in charge from the chiefs of the Seneca nation to make known the interest which they felt in "the good society at New-York." "When you arrive," said

the chiefs in counsel, "tell the good society that we thank them for remembering us, and that we pray the Great Spirit to bless them." At the feet of this gentleman sat two little Indian girls, about ten years of age, neatly but plainly dressed, whom he presented to the society as baptized children of the church at Seneca, who came as the representation of seventeen more in the mission school, to ask our prayers for their nation. *[Ch. Mirror.]*

AMERICAN MELIORATING SOCIETY FOR THE JEWS.

The fourth Anniversary of this Society was celebrated at New York May 9th. In the absence of P. Wilson, L. L. D. President, Rev. Dr. Milledoler, one of the Vice Presidents, took the chair. The business was commenced with prayer by Rev. Dr. Porter of Catskill. From the report of the Treasurer, it appears that the receipts of the past year amount to \$3,837; and there is at present a balance in the Treasury of \$4,198. The Annual Report prepared and read by Rev. Mr. Cox, Sec. for Dom. Cor. was an interesting and able document; it gave a luminous and striking account of the exertions making at the present day, both in this country and Europe for the conversion of the Jews, and the brightening prospects of success.—It was moved by Rev. Mr. Osgood, seconded by Rev. Mr. Smith,—that the Report be approved, adopted and printed.

The thanks of the Society to its Auxiliaries for their prompt and efficient aid, were moved by Rev. Dr. McLeod and seconded by Rev. R. McCarter.

A resolution of thanks to Rev. Mr. Frey, for the zeal, utility and success of his exertions, was moved by Rev. Dr. Blatchford, and seconded by R. M. Blatchford, Esq.

The expression of the pleasure and satisfaction with which the society view the increasing interest in behalf of the Jews, was moved by Rev. Mr. Cox, and seconded by Mr. Jadownisky. The addresses made by these gentlemen were accompanied with much animation and eloquence. Mr. Jadownisky's address "was exceedingly touching and almost overwhelming;" "there was scarcely a dry eye in the room."

CHRISTIAN REPOSITORY.

FRIDAY, MAY 30.

We have not been able to procure the promised extracts from the proceedings of the General Assembly for this No. we however learn that there have been *Revivals*, more or less extensive, in 94 churches; that the additions in the year past have been above 8000. This we believe to be greater than any former year, in proportion to the Presbyteries represented.

PRESBYTERY OF NEW CASTLE.

At a late meeting of this Presbytery, during the intervals of the General Assembly, a call was presented from the united Congregations of BUCKINGHAM and BLACKWATER, (lately under the care of the Rev. Charles Wallace) for the pastoral services of Mr. THOMAS KENNEDY. Having signified to Presbytery his acceptance of the call, the Rev. Messrs. Slemons, Balch and Wilson were appointed a committee to instal Mr. Kennedy at Buckingham, on the third Tuesday of July. Mr. Slemons to Preside, Mr. Wilson to preach the Sermon, and Mr. Balch give the Charge to the Pastor and the Congregation.

At the same meeting, a Call was also presented from the united Congregations of LEWES, COOL SPRING and INDIAN RIVER, to the Rev. BENJAMIN OGDEN. The Rev. Messrs. John E. Latta, Bell and Gilbert, were appointed a committee to attend to his installation at Lewes, on the last Tuesday of June. Mr. Latta to Preside, Mr. Gilbert to Preach and Mr. Bell deliver the Charge. Exercises to commence at 11 o'clock.

The above are published partly to give notice to the parties concerned, and partly as matter of general information, and signs that the waste places in this region are about to be supplied.

SELECTED SUMMARY

Recently at Lima, in South America, several hundreds of Spanish Bibles and Testaments were eagerly purchased in two or three days; and the demand was so great, that an eye witness states, had there been many thousands they would all have been sold.

The Moravian Missionary settlements, in the vicinity of the Cape of Good Hope, are labouring under the accumulated visitations of tempest, inundation, and famine. The new Chapel at Greonekloof is in ruins, many houses and gardens swept away or destroyed, and large numbers of the Hottentot converts (which consist in all of about 2000) literally feeding on grass! The London Association in Aid of the Moravian Missions have opened a subscription for the relief of the settlements.

The British and Foreign Bible Society have promoted, either directly, or indirect-

ly, the printing or distribution of the Bible in 140 languages. The last of which is a new translation in the modern Greek.

A new College is established at Augusta, Ken. under the patronage of the Methodist Church.

Want of Clergymen in the Episcopal Church.—The Philadelphia Recorder states, that at least 300 additional Clergymen are supposed to be wanted in the Episcopal Church in this country—and that unless Education Societies are encouraged by the members of that Church, the "Missionary Society" must be limited in its operations by the want of laborers.

A missionary family left Eaton, (Georgia) about the 1st of April, under the patronage of the General Board of Baptist missions, for Tuckee-Catchee station among the Creek Indians. It consists of Rev. Lee Compere and family, as school master and a female family assistant. They hope to open a school in the present month.

A letter to the publisher of the Star says:—"A letter from Rev. Corby Martin, of Ohio who has been for a few months collecting in Kentucky, informs me, that he has collected and procured subscriptions, in live stock, clothing, &c. for the use of the Fort Wayne Mission, to the amount of 1000 or 1500 dollars."

Philadelphia Education Society.—The collection on the Anniversary of the Society, 15th inst. amounted to the sum of \$155. The Treasurer acknowledges the receipt of \$25, through the Cor. Sec. from the Female Auxiliary Society in Kensington. The Cor. Sec. has also received of the Female Education Societies of White Clay Creek and head of Christiana, Del \$20, to constitute their pastor, the Rev. A. K. Russell, a member for life.

E. S. ELY, Cor. Sec.

POLITICAL.

NEW YORK, May 24.

From Ireland.—By the ship Gleaner, Captain Pease, arrived yesterday from Londonderry, we have received the Derry Journal, Belfast Chronicle, and Dublin Evening Post, to the 16th April.

The Dublin papers state that the work of destruction is still successfully carried on by Gen. Rock and his men.

A great number of dwelling houses, and out houses, with their contents, in the surrounding country were destroyed. A Mr. C. Brouder, and Mr. Cross, had their premises fired, and the cause assigned by the general's men was, that they had taken farms over the heads of their former tenants, which was contrary to his [the Gen.] new code of laws, and had produced the usual punishment—burning the premises. *Nat. Adv.*

CAPTURE OF THE COLOMBIAN FLEET.

By the ship Douglas, Captain Brown, from Curacao, we have received the following disastrous intelligence respecting the Colombian squadron, from our attentive correspondent. The squadron has been captured by allowing itself to fall in with a heavy Spanish fleet, under English colours; and, after a sanguinary action, was taken. The gallant Commodore Daniels, a native of the United States, was killed. He fought his vessel until he had not a shot in his locker, and she was sinking, with his flag nailed to the mast. This is a heavy loss, but by no means calculated to destroy the spirit of the Colombians, it may prolong the war, but eventually their independence will be achieved.

Curacao, May 8, 10, A. M.

Dear Sir—The affairs of Colombia, which but a few days ago shone forth with lustre, has unexpectedly met with repulse and disasters little to have been expected.

Porto Cabello was on the point of surrendering, and Colombia would have been free. Alas! how uncertain are the decrees of fortune.

Two days ago (the 1st inst.) a fleet of vessels appeared off Porto Cabello, and was soon discovered to be vessels of war, under the British flag; they advanced slowly; the unsuspecting Colombians met them as friends; but as soon as they were under the guns of this "would be" British squadron, down came their flags and up went the Royal Spanish in their stead; an action took place, but the disparity of force compelled the Patriots to yield; thus was (in 7 hours and 10 minutes) Colombia deprived of her brightest ornament, the best part of her navy.

The Spanish force consisted of 6 sail, 186 guns and 1804 men.

The Colombian forces captured, consists of 5 sail, 82 guns and 478 men.

Killed and wounded, according to report—
Spaniards, 83 killed, 49 wounded.
Colombians, 161 21

Porto Cabello is now supplied with six months provisions.

Grand Concert.

The admirers of Music are invited to attend the CONCERT OF

VOCAL AND INSTRUMENTAL MUSIC,

To be holden on Saturday the 31st inst. at the Second Presbyterian Church, under the direction of the subscriber.

Doors to open at one, and performances to commence at two o'clock.—Tickets at 25 cents, to be had at Messrs. Wilson's & Porter's Book Stores. R. CHOAT.

Wilmington, May 22, 1835.

The mentioning of defraying the expenses of "foreign Musicians," in this advertisement, last week, was without Mr. Choat's knowledge. EDITOR.